A

PASTORAL LETTER

WRIT BY

The Right Reverend Father in God

GILBERT,

Lord Bishop of SARUM,

TO THE

CONCERNING

The Oaths of Allegiance and Supremacy

TO

K. WILLIAM and Q. MARY.

LONDON:

Printed for J. Starkey; and Mic. Chiswell, at the *Rose* and *Crown* in St. *Paul's* Church-Yard. MDCLXXXIX.

LICENSED,

BISHOP of SARUM's

PASTORAL LETTER.

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May 16. 1689.

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GILBERT,

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To the CLERGY of his Dioceſs, &c.

SINCE I cannot yet come to do the Duties of my Function among you, I think my ſelf obliged to ſupply my abſence by watching over you as effectually as I can at this diſtance. And ſince ſome have raiſed ſo many Doubts and Difficulties con-

cerning the Allegiance which is due to the King and Queen, that the minds of the people may be diſtracted by them; eſpecially if they ſhould obſerve, that thoſe of the Clergy who have more occaſion to enquire into ſuch matters than other people, and whoſe Examples ought to have great authority, ſhould be ſo far poſſeſſed with theſe Scruples, that they ſhould rather chooſe to deſert their Stations, than ſwear the Oaths required by Law; I have thought it incumbent on me, to lay this before you in the beſt Light in which I could put it, in order to the ſatisfying of all thoſe Objections which may ariſe upon this Occaſion.

1. The importance of this Matter is too viſible to need any reflections upon it to make it more ſenſible: it does not only concern you in your own particular, tho that is a conſideration in which the preſent Intereſt that is of its ſide, may tempt a Good man to be a little jealous of it: Yet, on the other hand, men that are in a ſtation, in which they may do ſervice

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to God, and the Church, and from which they cannot withdraw without doing a conſiderable prejudice to the publick Peace; and without ſhaking, as far as in them lies, the preſent Settlement of the Nation; ought to conſider well the Grounds upon which they go, before they venture on the ſetting themſelves againſt a Work, which in the whole progreſs of it has had many ſignal Characters of a favourable Providence conducting it; and that gives us the faireſt beginnings of the moſt deſirable things that we can hope or wiſh for on Earth.

It gives us all the ſecurity, that, humanely ſpeaking, we can look for, both for the Proteſtant Religion, and for Civil Liberty. It is our preſent fence from the three things in the World, which, if they were aſunder, ought to give us the greateſt terror; but being now all joined together, if they do not both unite and awaken us againſt ſo dreadful an appearance, it looks like a Curſe from God upon us, that is the certain forerunner of

our

our Ruine; and theſe are, **Popiſh Tyranny, An Iriſh Conqueſt and Maſſacre**, and **French Barbarity and Cruelty.** If our Saviour has denounced a terrible Woe againſt thoſe, who lay a ſtumbling Block before one of his Little Ones, under how much greater damnation do they fall, who lay ſuch a ſtumbling Block, as the refuſing the Oaths will be, before a whole Nation, and a Nation in whoſe Strength and Union, the ſecurity both of Religion and Liberty conſiſts? A man that adventures on ſo dangerous a thing, had need be very ſure that he is in all this matter in the right, otherwiſe he runs a riſque of fighting againſt God, if he ſhould happen to be in the wrong.

2. But all this may look like a pathetical aggravating of the Matter, unleſs it ſhould appear to be well ſupported. I go therefore in the next place to ſet before you thoſe Reaſons that ſeem convincing to me, even though there were no more to be ſaid for the preſent Settlement, but that we have a Throne filled, and a King

and

and Queen in Poſſeſſion. The bringing the ſtate of the Queſtion ſo low, may ſeem at firſt view not to be of ſo much advantage to Their Majeſties Title; but ſince I intend to carry the matter farther before I leave it, I hope it may be no incongruous Method to begin at that which will take in the greateſt numbers, ſince there is no Diſpute in this, that they are actually in Poſſeſſion of the Throne, that they protect us, and that we by living under their Protection, and enjoying the benefit of it, are therefore bound to make ſome Returns to them for it.

3. A Man may Lawfully promiſe to do every thing which he may Lawfully do; ſo that if it is Lawful to obey the King, it is alſo Lawful to promiſe to do it. And therefore ſince it does not appear that any Perſons do doubt of the Lawfulneſs of obeying, it cannot with any colour of Reaſon be ſaid to be Unlawful to promiſe it; and if it is Lawful to promiſe it, it is alſo Lawful to ſwear it; for an Oath being only the Sacred Confirmation of a Promiſe, we may Lawfully ſwear every thing that we

may Lawfully promiſe: And as it appears that there lies no juſt Objection to the ſwearing Obedience, ſo there ariſes none from the Word *Allegiance*; for that being in its Original Signification, nothing but the Service that a Vaſſal owed to the Chief Lord of the Fee. If the King is owned in Fact to be our King, then he is the Lord of the Fee, and by conſequence *Allegiance* is due to him; *Allegiance* being alſo now in our preſent acceptation, *An Obedience according to Law*, that is to ſay, not a Blind nor Abſolute Obedience, but ſuch an Obedience, as is defined and limitted by the *Law*, then the Scruple that ariſes out of the Word *Allegiance* vaniſhes.

4. This is either true, or all theſe who live upon a Continent, and that are ſubject to the Conqueſts and Invaſions of their Neighbours muſt be miſerable: For tho our Happy Scituation has exempted us for a whole Age from falling under any ſuch Difficulties; yet this is a Caſe that falls often out in all different States, which are on the ſame Continent; for if Subjects owe

their

their natural Prince ſuch an Obſtinate Allegiance, that neither Deſertion nor Conqueſt can diſſolve it, then in what a miſerable Condition muſt they be, when they fall under the Power of their Enemy, that never thinks himſelf ſecure of them, but treats them ſtill as Enemies, till they ſwear Allegiance to him. Now all the true Maxims of Government being ſuch, that they muſt tend to the Preſervation and not to the Ruin of Mankind, it is certain that all thoſe are falſe which tend to the inevitable Deſtruction of Cities, and Societies; and therefore this of an indefeaſable Allegiance, muſt be reckoned among theſe, ſince the fatal Conſequences that muſt attend upon it are evident, and this is the Opinion in which all who have conſidered this matter, either as Lawyers or Caſuiſts do agree.

5. If we conſider the whole Hiſtory of the Old Teſtament, in which there were much plainer Rules, with relation to their Policy given by God himſelf, than can be pretended to be given to Chriſtians; we clearly ſee that after any Revolution

that happened, of which there are many Inſtances in the Hiſtory of the Ten Tribes, the People acquieſced always in the Poſſeſſion; and the Prophets that were among them, never charged them with this, nor required them to return back to thoſe Princes, or Families which they had ſhaken off. It is true this is but a Negative Authority; yet when we conſider how particular the Prophets are in the enumeration of their Sins, their ſilence on this Head is at leaſt a great Preſumption, that they had not contracted much guilt on this account. The ſame may be ſaid of the Obedience of thoſe in *Judah* to *Athaliah* during her unjuſt and bloody Uſurpation; which ſhews, that tho the Title of a Prince were manifeſtly Unjuſt, yet it may be Lawful to take Protection under him, and that, in moſt States cannot be had without both giving Obedience, and the entring into ſuch engagements for it, as are required by the Rules of that Conſtitution; ſuch was the making Covenants with their Kings among the Jews; ſuch was the Military

Military Oath among the *Romans*, and such are the Oaths of Allegiance where the Fendal Law prevails.

6. The Jews were obliged by a plain and express Law, *Deut.* 17. *ver.* 15. *To set a King over them from among their Brethren, and not to set a Stranger over them who was not their Brother*; Here was a positive exclusion of all Aliens; so that any Stranger that Reigned over them, could only be their *King in Fact*, but not *in Right*: Yet in our Saviour's time the *Romans*, from granting the Jews their Protection against the Kings of *Syria*, had so far extended their Authority, that not only the Race of the *Maccabees*, who had long Reigned over them, was destroyed, but even the shew of Freedom which was left, while *Herod*, that was Circumcised and Allied to the Family of the *Maccabees*, was their King, was taken away, and *Judea* was reduc'd into the form of a Province: and that but lately, when the Question was put to our Saviour; *Whether they should pay Tribute to Cesar or not?* Upon this our Saviour plainly determined for their

obeying

obeying the *Romans*: And according to the Opinion of almost all Interpreters, he drew his Argument for it from this, That their Current Coin carrying *Cesar*'s Superscription upon it, this was an acknowledging of his Authority; and that therefore since they had once submitted to *Cesar*, they ought still to *render to him all that was his*, that is to say, all that he was then possessed of *in Fact*. This seems to be a very express decision in this Matter; and that even when the Possession fell within the Memory of Man, so that it was not fortified by Prescription or Immemorial Practice, and when the Righteous Heir was known, and while the Pharisees kept up the Debate, by refusing to own a Foreign and Idolatrous Authority. Yet our Saviour, whose whole Doctrine tended chiefly to secure the Peace of the World, decided plainly in favour of Possession; for it were in deed a great Misery, and would throw Men into vast Distractions if they were obliged to examine all Titles, and in every Revolution to perish, for the sake of those by whose means

means they had like to have perished before.

7. It is upon the same Reason that St. *Paul*, writing to the *Romans*, declares in favour of *the Powers that were*; a form of Speech not unlike ours; *of the King for the time being*; whom he calls *the Ordinance of God*, and he requires all Men to be *subject to them*. We know very well what was the true Ancient Government among the *Romans*, and that not only the Rights of the People and Senate were as fully secured, as any thing could possibly be in any human Constitution, but that by the *Valerian Law* it was Lawful for any private Person to kill any Magistrate that should go about to invade the Liberties of the People, and that the Crime for which *Catilin*'s Memory is held in Detestation; proving more successful in the hands of *Julius Cesar* and *Augustus*, they became the *Usurpers* of the Liberties of their Country; and though something like a consent was obtain'd from the Senate and People, yet it is evident that this was extorted from them by force; we also see

from

from all that remains of *Tiberius*'s Reign in *Tacitus*, that the Design which he constantly pursued, was to overthrow all that was left of their Freedom; and to rob the People of such of their Liberties as remain'd yet in their hands; so that it was a constant Progress of Usurpation and Tyranny; and this was yet more barefac'd and blacker under *Caligula*; yet when St. *Paul* writ to the Christians of *Rome*, he is express in this; That they should not trouble themselves with Inquiries into Titles, but should take things as they found them, and consider the State of the Empire under which they lived, as such an effect of the Providence of God, that they ought to be subject to it, and not resist it: But this related only to the Christians, who were neither concern'd in the Authority of the People, nor in the Jurisdiction of the Senate; so that unless we will think that the Holy Ghost approved of the blackest and Cruellest Usurpation that ever was, we must conclude, that it is the Will of God, that all Private Persons ought to be

subject

ſubject to that authority, which is in poſſeſſion, and that prevails in the places and times in which they live.

8. It is clear from the whole Hiſtory of the Church, That the Primitive Chriſtians underſtood this to be the Doctrine of Chriſt: for notwithſtanding all the revolutions of the Empire, that were often ſealed with the blood of the Dethroned Emperour, they adhered ſtill to the poſſeſſion. And ſince we ſee by *Tertullian's Apologetick*, as well as from ſeveral other indications, that many of them were in the Army, they certainly ſwore the Military Oath to every one that prevailed, and were never once ſo much as reduced to any ſtraits, much leſs put to trouble for their adhering to the Dethroned Emperour, or for their refuſing to acknowledge the new one. This appeared eminently in the Caſe of *Maximus* who had murdered *Gratian* and uſurped his ſhare of the Empire; And yet all the Biſhops of the Weſt, not excepting the Great St. *Martin*, who was called *the Apoſtle of France*, made their applications to him, and followed his

Court, as much, if not more, than they did any Prince's of that Age: nor is there one ſingle inſtance, that I could ever yet hear of, in any part or age of the Chriſtian Church, where the Clergy refuſed to acknowledge him that was their *King in Fact*; or to give him all thoſe ſecurities of their Allegiance and fidelity to him, which were required of them.

9. It appears in another inſtance which is indeed foreign to this matter, That our Saviour judged that the minds of the people ought not to be diſtracted with enquiring into Titles, but that they ought to acquieſce in the poſſeſſion, even when the Title was viſibly and unexceptionably bad. In the Jewiſh Religion as the High-Prieſt was the firſt of all the ſacred Tribe, ſo the greateſt piece of their Religion, which was the Annual Expiation, was to be perform'd by him; & by their Law it was provided that the High-Prieſt's eldeſt Son ſhould be anointed to ſerve before the Lord in his Father's ſtead, unleſs he had any of thoſe Blemiſhes in his Body that rendred him unfit for it.

So

So that the high Prieſthood went by inheritance, and their *Genealogies* were ſo carefully preſerved, that it was not poſſible for them to be miſtaken in him that of right ought to have been their High-Prieſt; yet in our Saviour's time this ſacred office was ſet to ſale by the *Romans*, ſo that *Caiaphas* had both purchaſed it with his Mony, and had alſo thruſt out him to whom it belonged by the Law of God. Here were all the Nullities that could almoſt be in a Title: Yet Our Saviour owned this Mercenary High-Prieſt, he joined in all the parts of the Temple-ſervice; and ſince he *fulfilled all righteouſneſs*, no doubt he obeyed that Law, of going thither on the day of the general Atonement for the ſins of the whole people, though he had no need of it in his own particular: he alſo acknowledged the High-Prieſt's authority by anſwering to him when he was brought before him, and adjured by him to ſpeak the truth. St. *Paul* not only did the ſame, but when he had been guilty of an indecency to *Ananias*, not knowing him to be

the High-Prieſt, he made an apology for it; in which as he pleads his ignorance, ſo he plainly acknowledges the reſpect that was due to him. This it yet carried further by St. *John* who ſays that *Caiaphas* as High-Prieſt for that year propheſied. All this ſhews that even when rules were given by God himſelf and were notoriouſly and infamouſly broken in the offices of the higheſt nature; yet the peace and quiet of mankind were to be preferred to all poſitive Laws, and that all perſons were directed by an infallible authority, to acknowledge thoſe who were in poſſeſſion.

10. But now I will advance the ſtate of the Queſtion a little further, beyond that of a bare poſſeſſion, into that of a Title declared by thoſe who only can be ſuppoſed to be the proper Judges of it: and in order to the opening this, it ought to be conſidered, That there is this difference between all ſpeculative points of opinion and all queſtions that relate to matters of Fact; that in the former every Man muſt ſtill think according to the ſenſe, that he himſelf has,

and

and muſt not ſubdue his underſtanding to any Authority whatſoever, nor yield to any pretended infallibility; but in matters of Fact; if a Man belongs to any body that makes any deciſion relating to them, he muſt agree to it, and acquieſce in it, though he thinks it wrong. A Member of any Court of Juſtice in which an unjuſt Decree is paſt, though he is bound to oppoſe it, while it is in agitation; yet when it is paſt, he himſelf not only acquieſces in it, but muſt afterwards iſſue out ſuch Orders as are conſequent to that Decree, as readily as if he himſelf had concurred in the making of it. That this is a certain truth there needs no other proof but this, That it is ſimply and indiſpenſibly neceſſary to the preſerving the Peace of Mankind, and to the keeping of all Societies in Union and Order; and every Maxim that is of ſuch abſolute neceſſity to Mankind muſt be true. Now, with relation to the ſubject now under conſideration, there are Two Queſtions which may be made: The Firſt is, A Point of ſpeculation, how far

Subjects

Subjects are bound to obey, or ſubmit to the Supreme Power, and whether they may reſiſt them in any caſe; and more particularly, if that may be done on the account of Religion. And as to this there is no Debate at preſent, ſo that all Men may retain their former Opinions. But the Second relates to the Hiſtory and Policy of *England*, Whether the King derives his Power from God, and ſo is accountable only to him; or if he holds it by an Original Contract with his People, ſo that upon his breaking it, they likewiſe may be acquitted from all Obligations to him. This depends on our Laws, Records and Hiſtories, and the reſolution of it, can only be taken from them; ſo theſe being all Matters of Fact, whatſoever deciſion was made by thoſe who are the only competent Judges, it muſt oblige all Perſons, not excepting even thoſe who being of that Body oppoſed it while it was a making: and therefore all *Engliſh* Men are bound to act according to that Judgment, and by conſequence to ſwear that they will do it.

And

And therefore no private Perſon ought to let his particular Notions of our Government determine him, but is bound to reſign them up to the deciſion that has been ſo publickly made in it. Here it were an eaſie thing to urge all thoſe Topicks which have been made uſe of with relation to the Diſſenters, who in the matters of Government have ſet up their own doubts and ſcruples in oppoſition to Laws and eſtabliſhed Rules. But this Argument might ſeem invidious, and therefore I will not inſiſt upon it.

11. But I will, in the laſt place, carry this matter further to juſtifie the preſent ſettlement, as a thing right and lawful in it ſelf: and in order to the ſtating this aright, this muſt be acknowledged, That there are few of thoſe, tho' ſome ſeem now to be in ſome doubt concerning this matter, who did not think that the King, when he was Prince of *Orange*, had a juſt cauſe of War, when he firſt undertook this buſineſs; for even at Common-Law an Heir in *Remainder* has juſt cauſe to ſue him that

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is in poſſeſſion, if he makes waſts on the Inheritance which is his in Reverſion. It is much more reaſonable, ſince the thing is much more important, That the Heir of a Crown ſhould interpoſe when he ſees him that is in Poſſeſſion hurried on blindfold to ſubject an independent Kingdom to a Foreign Juriſdiction, and thereby to rob it both of its Glory, and of its ſecurity. And when it is manifeſt that this muſt occaſion the greateſt Ruine and Miſeries poſſible to that Kingdom: And when a pretended Heir was ſet up in ſuch a manner that the whole Kingdom believed him ſpurious. In ſuch a Caſe it cannot be denyed, even according to the higheſt principles of Paſſive Obedience, That another Soveraign Prince might make War on a King ſo abuſing his power; and that this was the Caſe in fact, will not be called in queſtion by any Proteſtant. So then here was a War begun upon juſt and lawful grounds, and a War being ſo begun, it is the uncontroverted opinion of all Lawyers, *That the ſucceſs of a juſt War gives a lawful title to that which is acquired*

acquired in the Progreſs of it. Therefore King *James* having ſo far ſunk in the War, that he both abandoned his People, and deſerted the Government, all his Right and Title did accrue to the King, in the right of a Conqueſt over him; ſo that if he had then aſſumed the Crown, the Opinion of all Lawyers muſt have been on his ſide: But he choſe rather to leave the Matter to the Determination of the Peers and People of *England*, choſen and aſſembled together with all poſſible freedom, who did upon that declare him their King; ſo that with relation to King *James*'s Rights, he was veſted with them by the Succeſſes of a Juſt War, and yet he was willing, with relation to the People, to receive the Crown by their Declaration, rather than to hold it in the Right of his Sword: And indeed which way ſoever that King *James*'s deſerting the Government is turned, this Argument has much weight; for if he was forced to it, then here was a Conqueſt; and if it was voluntary, it was a wilful Deſertion: the Great Seal's being caſt into the *Thames*, is an un-

accountable part of it, and ſeems to imply this at leaſt, That either he did not think of returning again, or that if he ſhould return, that he would no more Govern by the ſhew of Law, of which the Great Seal ſeems always to carry ſome Prints.

So that, in a word, the People of *England* being left without a Government, and in the Hands of one that could and might have aſſumed it, and that ſtood ſo near the immediate Succeſſion to the Crown, were reduced to the neceſſity, either of continuing in a State of Anarchy; for a Regency for Life, which was offered by thoſe who except to the Oaths, though it was a real diveſting of King *James* of our Allegiance, and the tranſlating it to another, is no better in the conſtruction of the Law, it having no legal Security in it to conduct the Government, or ſo much as to indemnify thoſe that ſhould act under it; or of returning back to that Miſery which they had ſo much dreaded but a few Months before, or of ſettling themſelves upon ſuch a legal Foun-

Foundation as might ſecure the Peace and Quiet of the Nation; and in all Extremities relating to the Government, that is always beſt which is ſafeſt; and every Reſolution which is neceſſary to the Peace and Happineſs of the Nation, is upon that very Account Juſt and Good, becauſe it is neceſſary.

And now I have gone over this Argument, in all the Branches and different Views in which it may be ſet, and have laid before you the Reaſons that make me conclude, that the Settlement now made, was founded on good Grounds, and that tho the Grounds were doubtful, yet that all the Subjects ought to be determined by the Deciſion made by the Repreſentative of the Kingdom: And beyond all this, that even a Poſſeſſion, without ſo great a Support, ought to quiet all Mens Minds, at leaſt ſo far, that they ought to ſubmit and ſwear to it without any Scruple.

It remains that I ſhould ſay ſomewhat in Anſwer to theſe Objections that may

ariſe againſt all this, the chief of which are taken from thoſe Oaths and Engagements by which you were bound to King *James* and his Heirs: And from this, that Allegiance ſeems to be a perſonal Tie which binds you to him during Life, and after his Death paſſes to his Heirs; but if it is certain that Allegiance is a Tie to a Prince, in conſideration of the Protection which he gives, then, when he can no more protect thoſe who owed him Allegiance, they can be no longer bound to him, but muſt give their Allegiance to him that protects them.

The very Term of Allegiance riſes out of the Feudal Law, by which the chief Lord of a Fee, when he made any Grants to his Vaſſals, took them bound in conſideration of theſe Grants to adhere to him, to defend his Perſon, and to aſſiſt him in his Wars; but all this being done by the Vaſſals in conſideration of the Fee that was granted, an Original Contract is plainly implied in it; ſo that if the Lord of the Fee

Fee ſhould go to take away the Fee it ſelf, or to change the Nature of the Subjection in which the Vaſſals were put by the firſt Grant, then the Oath which was grounded on it could not be ſuppoſed to bind them any longer.

Nor can any Man be bound to a Man's *Heir* before he himſelf is Dead; ſo that the Tie ariſing from the word *Heir* can ſignify nothing, till the Inheritance is opened by Death; and in that Caſe we muſt return to this, that Allegiance and Protection being reciprocal, there can be no Allegiance due, where there can be no Protection given. In ſhort, the declaring of this Government, and the degrees of the Submiſſion which the Subjects owe our Prince, and of the Perſon to whom their Allegiance is due, can only be made by the Peers and People of *England*: and when that is done, you muſt reſt there, and give your ſelves no further trouble, otherways you take to your ſelves an Authority of judging in a Matter relating to your

your Government, after those who are the only competent Judges have decided it.

This being then the true State of the Question, it is now reduced to this, that since there is on the one side, such clear and apparent Reasons leading us to obey, and that on the other side there is nothing but an Opinion, that some Men whose Studies have never led them to examine, either the Nature of Civil Societies in General, according to the Roman Law, or the Nature of the English Government from the Laws and History of *England*, with that care that was Necessary, have taken up that there is an uncontroulable and Supream Power lodged with our Kings by a Divine Deputation, which exempts them from being called to an Account, or resisted by their People, let their Violations of the Law be never so many or so eminent; When, I say, these two things are weighed the one against the other, it seems very plain that the former must far down-weigh the other.

I will not here enter into this Argument, that muſt carry me very far if I ſhould once undertake it; I have done it upon another Occaſion, and I will only add one thing in this Paper; That the Original Articles of the *Magna Charta* granted by King *John*, is now in my Hands, with his Great Seal to it; which has been ever ſince that Time eſteemed the Meaſure of the Engliſh Government; and by it, it is expreſly provided;

That in caſe the King ſhould violate any part of it, and ſhould refuſe to rectify what he had done amiſs, it ſhould be lawful for the Barons, and the whole People of England, **to diſtreſs him by all the Ways they could think on; ſuch as, the ſeizing on his Caſtles, Lands, and Poſſeſſions, proviſion being only made for the Safety of the Perſons of the King and Queen, and of their Children.**

And

And the Subjects are not only warranted, but required to enter into Associations and Oaths for that Effect. This is an Evidence, that by the Ancient Constitution of *England*, there was no such irresistible Authority in our Kings, as some have been inclin'd to imagine.

But after all, if there be any who are so possest with their preconceited Opinions, that they either cannot lay them down, or will not confess that they have been mistaken in their Notions of Politicks, these ought to be very sure that they are in the Right, before they will adventure, as far as in them lies, to undermine and shake the present Constitution.

To conclude; I hope you will examine this whole Matter with the Care and Attention that it deserves; that you will weigh the Reasons of both Sides, without partiality; that you will Fast and Pray, in order to the preparing your Minds for the finding out of the Truth; and that you will hearken to all

that can be ſaid of both hands, being neither byaſſed to the Affirmative by your preſent Intereſts, nor inclined to the Negative as to the received Opinion, neither affecting Singularity, nor throwing your ſelves into the Croud; but that you will ſeek to hear Reaſon, and examine what is moſt agreeable to the Scriptures, and be determined by it. This is the daily and moſt earneſt Prayer of

Reverend and dear Brethren,

May the 15*th.*

Your moſt Affectionate Brother and moſt Humble Servant.

GIL. SARUM.

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